

# RELIGIOUS INQUIRER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—Paul.

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## RELIGIOUS INQUIRER.

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REV. JOHN BISBE, JR.—EDITOR.

## POLEMICAL.

FOR THE RELIGIOUS INQUIRER.

### TO A GENTLEMAN IN THE COUNTRY.

Sir,—Our long acquaintance renders needless any apology for the substance of the present epistle. Yours of the 29th ult. being the foundation of mine, justifies all I shall say on the subject. If your regard for me is not sufficiently strong to bear with 'great plainness of speech,' I have utterly mistaken your character. Should you be disposed to say, 'a friendly eye could never see such faults;' I answer, 'a flatterer's would not,' but I am no flatterer, and it is therefore you may the better rest assured, that my words are the representatives of my thoughts—and that I do not thus think and write without a full view of the probable effect. With this exordium, then receive the following as a token of unvarnished feeling, and unabated friendship.

My object in the present letter, is to examine the following extract from yours. "The man who cares nothing for religion—who breaks the commands of God without compunction of conscience, and has no fear of God before his eyes, may reason on the subject of religion—he may endeavour to convince the christian there is no God—that there is no hereafter."

The above extract contains an absurdity so superlatively ridiculous, that it seems incredible that any person, writing to a Universalist, could commit it to paper.—Of the licentiousness of our doctrine we hear every day, from those who hardly know the difference between a belief in God as the never-failing friend of man, and a total destitution of belief in a first, and ruling cause of all things. From people thus ignorant, we may look for nothing nearer the truth; but from you, I was certainly not prepared to expect such a want of information, and such a want of candor. From the 'awful squinting' in this extract, it is evident that you allude to Universalism, as a Pandora's box, whence have issued all the ills to which human society is, or has been subject. Orthodox sentiments will then, agreeable to your system, lead to the reverse. What is ortho-

doxy? The question has been thus answered—"Orthodoxy is my system, and heterodoxy is the scheme of all who differ from me." The definite answer is rather different. Those subjects, which are by most esteemed essential parts of the christian religion, are termed orthodoxy, or right, and in these many churches, of different names, agree.—To believe that Jesus Christ is "very God of very God," and that he is composed of three persons, of differing passions, and heterogeneous dispositions—and yet, that these three are identically one and indivisible, is one of the essentials, as they are termed. Faith in the dogma of endless and unmixed suffering, as a portion of some of the human race, either through the decree of God, or as a retribution awarded in consequence of transgression, is another, and a paramount essential of orthodoxy. The Papal and Protestant churches agree in these. Let us look at their fruits.

The Romish church pursued with unrelenting rigor the Waldenses, whom they acknowledged to be orthodox in these essentials. And every persecution by that church, or nearly so, was against those who professed the same faith in these essentials. Calvin, indeed, caused Servetus to be burned for a metaphysical difference, but generally, all persecutions are set on foot by orthodox churches against others as orthodox. In the reign of Elizabeth, Protestants persecuted and burned for heretics, those of the Romish church, their belief in the essentials of christianity to the contrary notwithstanding. Look next at the persecutions suffered by the pilgrims from the mother church. Nor yet stop here. Look again at the persecutions of the Baptists and Quakers, by the same pilgrims, and their descendants. Are not these sufferings recorded in your history? Thus, orthodoxy versus orthodoxy has been the order of the day among men called christians, and the most unrelenting and exterminating spirit has been manifested by brethren of the same principle, each against the other.

But it is not merely on a large scale that I wish you to view the effects produced on society by the exclusively orthodox. The streams retain the nature of the fountain whence they flow. Persecution is still its spirit. The increasing light of philosophy, operating on civil government, has prevented the full manifestation of this spirit in our favored land, and in others, has modified and changed its ferocious features. The spread of the knowledge of our civil immunities, has bound the 'fist of wickedness,' that would, but cannot smite. To go no further—what means are taken, or rather, not taken, to hinder the light of truth from shining into the benighted mind of the young

and the old—the wise and the simple? With what sneers and scoffs are those assailed, who *dare* to hear for themselves from any other pulpit, or worship at any other shrine than that prescribed by their elders, or pronounced orthodox by their brethren of the same *sect*? Is not the very name by which we are distinguished, a by-word and a reproach? and is it not used as a convertible term for “whole hecatombs” of vices? Is not a knowledge that any member of an orthodox church attends at our place of worship, a sure prelude to the *averted* countenance, and consequent neglect and contempt? And do not these things prove a persecuting spirit? Or is nothing worthy the name but dungeons, and death in its most ignominious and painful forms? But this is not all. It appears to be a settled maxim, that ‘no faith is to be kept with heretics;’ (learned of old from the Catholic church, or so pretended.) Not only do the orthodox vilify and traduce the characters of our professing friends, and misrepresent our principles, but direct and positive falsehoods are told unblushingly, if this appear likely to bring about a desired end; thus they give effect to the dangerous principle, that “the end sanctifies the means.” Nor is this all. The calendars of criminal jurisprudence will witness, that every crime known in the statute books, from treason and murder down to petit larceny, has been committed by—not merely the orthodox, the members of churches; but by the clergy, the *head* and very top stone of orthodoxy. That this is not the mere *ipse dixit* of an anonymous writer, a little reflection and inquiry will convince you—but I shall not so far insult your understanding as to suppose you will doubt it.

So much, then, for the ‘compunctious visitings of conscience,’ on the hearts of the orthodox—and just so much for the ‘sanctions of the divine law,’ supposed to be contained in the doctrine of a future, and endless hell.

But we may find examples nearer home. Find me an orthodox church, of three years’ standing, which has not experienced heart-burnings, backbitings, intemperance, dishonesty, or in some way, immoral practices disgracing its members, and you will produce a prodigy.

Whenever you can turn the tables, we will set-off accounts and square the books. Until that time comes, be so good as to *specify facts* in support of your assertions.

But, as regards *Atheism*, how can you mention the subject in the connexion in which it appears? We contend for the truth of scripture, that God is good to all, and that his tender mercies are over all his works; but can you imagine us so ignorant as to assert the *goodness* of him whose very *existence* we doubt? The supposition would equal (it could not surpass,) the sublimated nonsense of orthodoxy, in its most gallimaufry modes.

You are not, you cannot, be ignorant, that we look for a sinless, an immortal state of existence, beyond the narrow limits of the present life. How then could we say, there is no hereafter? This absurdity would equal the former, and the whole system with which it was connected would perish before the first breath of criticism. Could it be pos-

sible that we maintained such absurdities, I have little doubt the papers of the day would soon be enlisted for their destruction. As this is not the case—as we believe in one God, as the Creator, Preserver, and ultimate Redeemer of all intelligent beings—and as scripture and the book of nature harmonize in testimony of the never-ceasing goodness of their author,—our arguments—our proofs—are treated with marked contempt and scorn, and the only weapons used against the doctrine and its professors, are furnished by the malice of those whose cowardice betrays the weakness of their cause, and the consequent want of argument.

Without imputing to you the baseness which has certainly characterized some opposers, and which has often exhibited the most lucid proof of my general position, truth compels me to say, that you have permitted your attachment to *sect* to prevail over your better information; and have rather inquired for the interest of *party*, than for the cause of *truth*. That you may seek for knowledge as for hidden treasure, and finally enter into the liberty where-with Christ hath made us free, is the sincere desire of one who would never “wound but to heal.”

Most respectfully yours,

MENTOR.



## RELIGIOUS INQUIRER.

SATURDAY, MARCH 12, 1825.

“Earnestly contend for the faith.”

### MAN'S FINAL STATE.

It is believed by many that part of the human family will be *sentenced* to endless torment, when the great court of the universe shall sit and pass judgment on them. To ascertain the correctness of this opinion, or to determine on what principle this court proceeds in its adjudication, we shall examine the scriptures and the sentiments of natural justice implanted in the mind of each rational being, by the hand of its Creator, that we may know what to expect; for in the decision of this court all God's offspring are deeply concerned. It is easily discovered by reflection, that the decree or sentence of any court must be founded on its sovereign will, or on a statute, communicated to those who are tried before the commission of the malefaction with which they are charged. If the grand assize of the universe proceed in the first manner, allotting bliss and pain without giving a reason for its conduct, or deigning to act on any principle but mere arbitrariness, no calculation can be made concerning our ultimate condition, as we should be entirely unable to say what deeds would meet the approval of our final judge. It then appears, if sove-

reign will or pleasure form the rule of this court, that no one can entertain a reasonable expectation of eternal happiness, as the award depends on principles or feelings with which he has no acquaintance, and on which, therefore, he can base no hope. It is equally plain, that under these circumstances, it would be impossible to act in reference to this judgment with the least understanding, or with any prospect of acquittal or commendation; for having no rule of action, we should never know when we conducted in such a manner as to insure the judicial praise of this august tribunal. This being the fact, the scriptures are of no advantage; for as they neither say what we must do in this world to enjoy the favor of God, nor on what principles he will judge us in the future, no one can receive the least benefit from them in any stage of his being.

But a judgment, proceeding on the mere pleasure of the sovereign, when no law has been promulgated, and no guilt experienced, conflicts with every sentiment of natural justice, destroys all confidence, and leads the reflecting to believe that a snare has been set for their ruin. For had a desire existed that they might avoid perdition, the law would have been published, that they might obey it. We therefore abandon this method of judgment, as it invests the character of God in the deepest shades, takes away all ground of rational hope, and leaves man in an awful uncertainty.

The second method of decision is by statute, which has been fairly and fully disclosed to those who are to be judged, before they had committed the deeds for which they are arraigned. In this case, each must be condemned or acquitted according to law, and the punishment must be according to the nature and aggravation of the crime. As the Bible is the great statute book of Heaven, containing all the laws which have been framed for the government of our race, and all the penalties which are denounced on the disobedient, we can determine with readiness and certainty whether interminable torment is threatened in any case as the punishment of any crime. If the Bible contain a threat of endless damnation for the commission of any sin, then those who commit the offence may be punished without lenity and without end; but if it contain no such threatening, eternal torment can be inflicted on no one but through sovereign pleasure, or by an *ex-post-facto* law. But the consignment of sinners to endless torture by caprice, or by an *ex-post-facto* law, is absolutely repugnant to all justice, and derogatory to the character of a holy and impartial God; we shall therefore waive this consideration. In what part of the Bible is eternal damnation made the penalty of any law under which man is placed by the constitution of Heaven? If a statute with this penalty can be found on record, the question of endless misery is forever at rest; but if it cannot be found, it can never be asserted again, that sinners must be punished with unending perdition for violating the law of God. The Bible contains no threatening of endless punishment as the penalty of a broken law. It may be said this consequence was

denounced on Adam, in the words of the great Law-giver, 'for in the *day* thou eatest thereof thou shalt surely die'; but if this be the truth, and God fulfilled his threatening, Adam endured the punishment of his sin nine hundred years on earth, and did not seem to experience that intensity of suffering which we are taught the damned must feel. But if he did not begin to realize the agonies of eternal ruin on the *day* of transgression, the truth of the Law-giver is destroyed, or such a penalty was never threatened. When God judged the guilty progenitors of man for their apostacy, he did not come in wrath, nor intimate his entire abandonment of the helpless offenders; but he came with unabated love, and promised a Saviour, who should triumph over all sin. It then appears that endless suffering is not the penalty of the law, for God, the great Law-giver, when he judged the first offenders, neither executed such a penalty on the apostates, nor threatened them with it in the indefinite future. But had this been the reward of man's transgression, it must have been inflicted on the *day* of his sin, or the veracity of God could not be preserved.

In examining the moral law, given to Moses at Mount Sinai, we find no crime, the punishment of which is everlasting perdition. But as this is the law of God's moral kingdom, by which all capable of moral action must be judged, it can sentence no one to eternal damnation, for it contains no such penalty. Should a punishment be inflicted which the law did not threaten, its execution would not only be extra-judicial, but most palpably unjust; for such a proceeding would be equivalent to an *ex-post-facto* law. Should any emergency in earthly governments render such a course *expedient*, it must be clearly seen that no want of foresight can ever bring the Judge of the universe into this dilemma. These arguments show that caprice cannot be the ground of the final decision, and this examination proves that the law denounces eternal death on no individual; hence this is a fair and rational induction, no person will be compelled to suffer it.

It has been objected, that we have sinned against an infinitely holy God, and therefore deserve infinite punishment. But this is not only being wise above what is written, but saying that God has attached an *inadequate* penalty to the violation of his law. Had he thought our sins deserved an infinite reward, it is inexpressibly strange he did not mention it in the sanction of his law, for in that we are fully satisfied he has expressed the just demerit of transgression. However, if eternal death be the *constructive* punishment of sin, and if God will only be *just enough* to give man what he *deserves*, hope of salvation is mere illusion, as *all have sinned*, and, according to this objection, must suffer infinite punishment, or the character of God must be implicated. But if sin deserve an infinite punishment, it will never be inflicted, as a time can never arrive when a rebel may affirm that he has received an infinite degree of suffering; hence the objection confutes itself, as it declares, in effect, that it is impossible for God to punish sinners as they deserve, or to treat them as *justice*

imperiously requires, and as he has positively averred he would. It may be alleged that offenders have no right to determine the aggravation of their crimes, or the degree of their punishment, as this would anticipate the judgment and decide for God; it is replied, when a criminal is to be tried by a known law, he is as well qualified to say what will be the consequence of his condemnation as of his acquittal, and therefore he assumes no right in ascertaining the aggravation of his offence and the nature of his fate before the day of trial. Were the statutes of Heaven and the penalty of breaking them unknown, there would be extreme presumption in deciding on the final condition of any soul; but as they have been published by the authority and under the signet of Heaven, there is no conjecture in saying what will be the punishment of the greatest sinners. *Let those who read reflect.*

#### BENEVOLENCE AND MALEVOLENCE IDENTIFIED.

Hopkinsianism contends that God would save all, if this would produce the greatest degree of happiness in the moral system; but as universal salvation is opposed to the highest felicity of God's moral empire, he cannot desire that each of the human family should partake of eternal bliss. On this ground it is declared that some must endure eternal anguish to enhance the enjoyment of the redeemed, and to display the *benevolence* of God in producing the greatest possible degree of happiness. Thus it is seen that *benevolence* is the foundation of endless torment. But if unlimited *benevolence* seek the *general good*, and bestow the greatest possible degree of happiness on a few, and inflict the greatest possible misery on the majority to promote this object, then, infinite *malevolence*, to promote the *public ruin*, would bestow the greatest happiness on the majority, and inflict the keenest suffering on a few. On this ground, it would be inexpressibly better for the intelligent universe, that God should be infinitely malignant, as there would then be less misery in the moral system. Should God's infinite *benevolence* confer the greatest felicity on half of our race, and inflict the greatest torture on the other half, to promote the *general good*, there would be no choice between him and a being infinitely evil, as the latter would impart the highest felicity to one half of our race, and inflict the keenest agony on the other, to advance the *general ruin*. It is hence perceptible that the value of a benevolent being commences with the salvation of the majority, and rises to the salvation of all; but even then he is not infinitely better than a malignant being, as the latter, on the principles we are examining, would save half the intelligent creation to further the object of his malignity. If, as it is contended, eternal damnation be the consequence of God's infinite *benevolence*, then, were his benignity to decrease, misery would lessen; and should he be deprived of all *benevolence*, all torment would cease. Though these inferences are fair and logical deductions from the premises, they are monstrously absurd, and must

prove the ruin of any system that is founded on them, or on the principles from which they are derived.

But there is another view of the subject, to which we shall attend, that the identity of *benevolence* and *malevolence* may be clearly apparent. Benignity invariably loves that which it strives to promote; now, as this principle eternally contemplated everlasting torment, and furnished the means for its commencement and eternal continuance, it must rejoice in its infliction. Yet *benevolence*, as now described, agrees with *malevolence* in principle and practice, and the intelligent universe will be unable to determine the difference in these principles, either by representation or experience. It then appears, that *benevolence* and *malevolence*, as far as they procure and delight in misery, are one feeling, and should be known by one name. It may be objected that *benevolence* takes no pleasure in torment, and only procures it to display its glory and to heighten the enjoyment of the happy; with equal plausibility and truth it may be alleged, that *malevolence* takes no delight in misery, and only inflicts it to exhibit its glory and prove its sovereignty. The fact is, neither *benevolence* nor *malevolence* can produce and eternalize that with which it is dissatisfied; but the system we are canvassing asserts, that *benevolence* always designed and will eternally support torment; hence it undeniably follows, that *benevolence* and *malevolence* completely harmonize, having no difference but in name. It is totally immaterial whether a person be created for perdition and consigned to eternal damnation by love or hatred; if they terminate in the same results, he can have no reason for preferring one to the other. This may be denominated the most unjustifiable selfishness; but it is palpably evident, that unless a person feel deep anxiety in his own fate, he can feel no interest in the *general good*, the ideal nonentity, on which disinterested *benevolence* is founded. In opposition to this it is urged, that God created for the *public good* and that he must govern for this purpose, and that consequently *individual advantage* should yield to *general utility*. It is replied, the *general good*, or the welfare of the whole can never be promoted, unless the good of each individual is consulted. For if a single person be excluded from the good, it is not general, but partial. Hence it must be sophistical to affirm that the *general good* is advanced, when any one is shut out from its enjoyment. It may be said, this reasoning confounds the terms general and universal, and makes God seek the happiness of each person, without regard to the public welfare. It is answered, unless God seek to promote the *universal* happiness of his moral kingdom, he is a partial governor, and his *tender mercies* are not over all his intelligent offspring. And if there be any whom God does not love, and for whom he has no mercy, they are absolved from all moral obligation, as indifference or hatred in the sovereign terminates the fealty of the subject. If God do not rule for all, then part have no concern in his government; but if he sway the sceptre of the universe, he must govern for each, and by consequence for all.

These considerations abundantly refute the idea, that God, in seeking the general or public good, does not seek and consult the good of each individual; for if this were the fact, he would be the moral governor of a part of the universe, without having any possible concern with the other portion. Therefore God must promote the good of each, or he cannot advance the good of the whole; and if he seek the good of the whole, he must consult the good of each. This is the only way in which his universal government, his impartiality and his infinite benevolence can be maintained; and should any person attempt to imitate God, by striving to further the good of the whole, without endeavoring to advance the good of any one, his principles and conduct would be justly execrated. Complaint was loud and long that the modern system of philanthropy embraced nothing less than the whole living world, and that it consequently did no good to a single soul. But the scheme we oppose contemplates the same visionary object, and makes a zeal for general or public good an excuse for consulting the welfare of no one.

There is another point in this theory that deserves animadversion. It is declared that we ought to promote the public good without any reference to our own happiness, as selfishness is the very essence of sin; and the pursuit of individual felicity is selfishness. To show the absurdity of this dream, let each individual throw away all his *private* interest, and imagine what *public* good would be left for him to promote. Could the good of the whole be left, when each one had thrown away his share? If it could, then most certainly it is a nonentity, or exists only in idea. But if it could not, then each must be actuated by the stake he has in the general weal, and further the good of the whole, by seeking his own. If this be not the true principle of benevolent and upright action, it seems we must endeavor to advance the general welfare, without taking any interest in the employment, or desiring to benefit ourselves, or any one in the universe of God. This being an impartial description of disinterested benevolence, we may expect it will begin to operate good, when the philosopher's stone shall have transmuted all things into gold. From the above remarks it is plain, that on Hopkinsian principles, good and evil, benevolence and malevolence are the same thing; that the disposition of God is of no consequence, as he never seeks to gratify it, and that benevolence without interest is the grossest solecism.

Question.—If we should be entirely *disinterested* in our benevolence, could we resemble God, who is so engaged in *his own interest*, that he has made all things for *himself*?

Meriden, Feb. 20th 1825.

Dear Sir,—We have a preacher in this vicinity, who says there is a text in the 22d chapter of Revelation, over which the Universalists cannot get. (These are his words.) The text reads thus: "He who is unjust, let him be unjust still; and he who is filthy, let him be filthy still; and he who is righteous, let him be righteous still; and he who is ho-

ly, let him be holy still." You will do me a favor by giving an exposition of the above passage in the Inquirer, and much oblige one of its subscribers.

AN INQUIRER AFTER TRUTH.

REPLY.

In answer to our correspondent's request we shall only observe at present, that although the above text is frequently urged in disproof of Universalism, we have never seen an argument showing its relation to the doctrine of endless misery. The epithets of just and unjust were applied to people on earth at the time when John had his revelation; but it is obvious, if the justice and injustice of earth continue forever without alteration, or if the righteous and the unrighteous of this world have a changeless character, that the opposite classes are in heaven and hell already, and that no judgment is necessary to fix their condition. But all believers in eternal punishment readily grant there must be a great change in the most pious before they shall be prepared for the holiness of God's unclouded presence; this however is surrendering the point, for if the greatest purity possessed on earth do not fit a person for heaven, but if a great moral change must be experienced by the most holy to qualify them for the happiness of eternity, by parity of reasoning we infer, the most unrighteous are not prepared for eternal perdition, but they must undergo a great immoral change to fit them for such an awful doom. The passage under consideration however gives no hint that the character of the holy or the unholy would ever change; should this be the fact, those persons were as really in heaven and hell as they ever can be. Should this be denied, the text can have no bearing on the point it is brought to support; for if the characters of the holy and the unholy may alter, this scripture has no concern with their final state. It should also be recollected that none can enjoy heaven by their righteousness, who are not saved by their works. But as salvation is the *gift* of God, no work of man can have the smallest possible concern with it.

We would say more on this subject, but as nothing has appeared to show that this quotation applies to man's ultimate condition, and as the chapter from which it is taken asserts that the judgment is past, as it declares three times, "I come quickly," and once, "the time is at hand," it is left, until those, who apply it to the righteous and the wicked at a day of general judgment, shall bring scripture and reason to evince the justness of their conclusion.

### ADVANCE OF LIGHT.

Many shall run to and fro, and knowledge shall be increased.—DANIEL.

"We have been informed, from a source that may be relied on, that, at a meeting of the JERSEY PRESBYTERY, the question 'whether it be expedient to preach the doctrine of election,' was decided in the affirmative, by ONE majority only."—*Christian Inquirer*.

A few years since, it would have been thought the height of impiety to question the expediency of preaching the

doctrine of election, as it was considered to be clearly revealed and strongly enforced in the scriptures. But it seems the times have changed, and ministers have discovered there is no such sentiment in the Bible, or that it is bad policy for them to preach what God has revealed for the edification and solace of man. If those, who voted against preaching election, believed it to be a sacred truth, they were disposed to veil the counsel of God, to daub with untempered mortar and to cry peace when the Lord had not spoken it. If they did not believe it, why are they not honest enough to disavow it at once? or do they find it *inexpedient* to confess the truth? If the sacred volume contain this doctrine, let it be taught in a manner the most bold and uncompromising; for no one who is God's messenger has a right to alter his instructions, or to conceal them as a matter of policy. But when he has become wiser than God, and found his directions *inexpedient* or *impolitic*, he may teach his Instructor, or renounce his authority, as he shall judge most proper. But if the scriptures do not support the notion, that part of mankind was elected for heaven and part for hell before any of them came into existence, it is of the last importance that the truth should be preached on this great subject; for the doctrine, as it is now inculcated, has driven thousands into Deism, and practical Atheism. It has constrained many to say, and with correctness too, if we belong to the non-elect, and if our disbelief in election determine our eternal state, God is not good to all, his tender mercies are not over all his works, his universal invitations are a cruel mockery, and we have no more interest in him, or hope from the scriptures, than the trees of the forest or the rocks of the desert. Should this doctrine, so monstrously absurd, so disgraceful to God and so ruinous to man be discarded from the pulpit, we should have strong reason to believe that many, who have rejected christianity, would be established in the faith of the ancient saints, and live in a manner corresponding with heavenly teaching. But while it is enforced in the most stern, in the most chilling manner, (which is perfectly right, if the doctrine be true) infidelity, presumption and despondency will abound, and the morality of the gospel be lost in the frost of unbelief, the dreams of assurance, or the ravings of insanity.

Whatever opinion those entertain who voted against preaching election and reprobation, it is fully manifest that those who sat in darkness have seen a great light, which has induced them to surrender the doctrine and to hinder its promulgation, or which has taught them the *inexpediency* of preaching a dark and forbidding tenet since the days of implicit faith have passed away. In either case, much is gained. If half the presbytery believe in election, they have found dishonesty the best policy, for they concluded it was inexpedient to preach it; if they do not believe it, they are not honest enough to own it. In whatever light this transaction is viewed, it bears the impress of fraud and *expedient* duplicity; its character is therefore settled. Whenever men talk about the *policy* of speaking

the truth, we are satisfied they will never speak it when they imagine their craft is in danger. *Magna est veritas, et provelebit.*

The Governor of this State has appointed Friday, the first day of April, as a day of public humiliation, fasting and prayer. Want of room prevents the insertion of his proclamation.

## MISCELLANEOUS.

### FORGIVENESS OF SINS FOR CHRIST'S SAKE.

Among the faulty translations in our common version of the Bible, which have greatly contributed to nourish misapprehensions of the Christian system, a remarkable one is that of Eph. iv. 32. "And be ye kind one to another, tender hearted; forgiving one another, even as God for Christ's sake hath forgiven you."

The original of the phrase here rendered "for Christ's sake," is literally *in, by, or through Christ*. The expression is often used in the New Testament, in various connexions, and the instance before us is almost the only one in which it is translated "for Christ's sake." Why this should be selected as a case for departure, it is hard to see; particularly as many of the other instances are strictly analogous to it. Some of these we will quote.

In Rom. vi. 23, we read, "The gift of God is eternal life *through Jesus Christ our Lord*." In the same epistle, viii. 39, we have "The love of God which is *in Christ Jesus our Lord*." In 1 Cor i. 4, the apostle thanks God "for the grace which is given you *by Jesus Christ*." 2 Cor. v. 19, "God was *in Christ* reconciling the world to himself." Eph. ii. 7. "His kindness towards us *through Christ Jesus*."

Other texts might be produced to the same purpose, were not these more than sufficient. In all of them the particle might be translated "for the sake of," with as much propriety as the text we are considering; but its true force in these passages is "through the ministry," "by the agency," or "in the person" of Jesus Christ. Christ was the chosen messenger of God to announce to men the worthy subjects of this forgiveness, by leading them to repentance and good works. God's mercy, therefore, is manifested to us by or through Christ—he forgives us by, through, or in Christ.

What was the purpose of Paul in this part of his epistle to the Ephesians? To induce them to be kind and forgiving to one another. And what motive did he employ? A remembrance of God's forgiveness to them. But did he mean that they should not forgive one another till some equivalent had been exacted? Certainly not, but freely, as God had forgiven them by his Son. Let us no longer read, therefore, "And be ye kind one to another, tender hearted, forgiving one another, even as God, *for Christ's sake*, hath forgiven you;" but "even as God, *by Christ*, hath forgiven you."—Unit. Miscellany.

From the Albany Daily Advertiser.

IN SENATE—Monday, January 31.

Among the petitions this day presented was one from sundry inhabitants of the town of Lebanon, Madison county, praying an amendment to the act establishing common schools, and that the superintendent, J. V. N. Yates Esq. be removed.

[The ground on which the removal of the superintendent is asked, is, that he has lent his official sanction to the introduction of tracts into the schools, at the solicitation of

the tract society; the petitioners setting forth that the tracts have a pernicious tendency towards giving the clergy an undue influence on society in general, and the rising generation particularly. The petition or memorial is of great length, goes into a full examination of the subject complained of, and is drawn up in a terse and satirical style, but we apprehend the premises are not well bottomed as regards the part taken by the superintendent.]

The petition was referred to the committee on literature.

*From the (Little Falls, N. Y.) Gospel Inquirer.*

### THE UNIVERSALIST.

The public are respectfully informed that a UNION of the *Rochester Magazine, Gospel Inquirer, and Herald of Salvation*, has taken place, and that *one* paper, as a substitute for the *three*, will be henceforth published at Utica, under the title of "THE UNIVERSALIST." As this new publication shall unite, in one focus, the literary and religious efforts of the former *three*, and be afforded for ONE DOLLAR AND FIFTY CENTS, which is *only one half the former expense*, the Patrons of the Magazine, Inquirer, and Herald cannot fail to share in the general satisfaction, resulting from the measures which have been adopted by the Editors.—Every reflecting mind will easily perceive the advantages arising from a combination of intellectual and pecuniary resources, and at once discover the pre-eminence of a paper, ably managed and liberally supported, over a number circumscribed both in means and circulation.

To the efforts of the former Editors will be added the co-operation of Br. S. R. Smith which is esteemed a valuable acquisition; and, from the character of the former papers, it will easily be perceived, that the grand object of "THE UNIVERSALIST," will be the promulgation and defence of that glorious gospel of the grace of God, which bringeth salvation to all men.

The Editors have laboured, in the benevolent work even to the injury of personal property, and are still disposed to sacrifice individual concerns to the interest of common salvation; let therefore a philanthropic and enlightened public, aid in the glorious enterprise, by affording that support to "The Universalist," which its claims to public patronage most justly demand.

"The Universalist," containing 16 octavo pages, will be published semi-monthly, at Utica, for One Dollar Fifty Cents a year, paid *in advance*.

All who are disposed to patronize the work, will please to forward their subscriptions without delay, as no numbers will be issued without payment.

Persons wishing to encourage "The Universalist," can apply to *either* of the Editors, who will receive their subscription, and supply them with the numbers as soon as they are issued.

The Editors intend to issue the *first* number of The Universalist about the first of March next.

JOHN S. THOMPSON,  
STEPHEN R. SMITH,  
PITT MORSE,  
GEO. B. LISHER.

*Little Falls, N. Y., January, 1825.*

The misrepresentations of God's character and purposes, given by system-makers since the primitive age of the gospel, are the great reasons why christianity has not yet spread over the earth, and why thousands of its professed believers are infidels in heart. *Orthodox* christianity gives the Almighty an inflexibility of vengeance against his uncreated offspring, which was never imputed to the heathen Jupiter, and makes him form part of our race for hell, that he might gratify his infinite selfishness in the glorious

display of bliss and misery in endless contrast. It is not wonderful that Pagans cannot be easily converted to this faith, as it violates the first and truest perceptions of the moral sense, opposes all reason and observation, and damns a large part of our race for the glory of God and the happiness of the saints. This *orthodox* christianity fully justifies all infidelity, and is as much worse than Atheism, as eternal torment is worse than endless sleep.

*For Sale at the Author's Residence in Bernardston, Mass.  
A Sermon on the RESURRECTION.*

TEXT—"Thou sowest not that body that shall be, but bare grain; it may chance of wheat or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body."—By JOHN BROOKS.

*Removal.*—Br. W. A. Drew has removed from Farmington to Belfast, according to previous engagement.

## PROPOSALS

BY

J. T. BEEBE,

FOR PUBLISHING BY SUBSCRIPTION

### A COURSE OF LECTURES, IN THIRTEEN NUMBERS,

ON THE FOLLOWING SUBJECTS:

1. The character of God.
2. His object in the creation of man.
3. The strength, wisdom, goodness and certainty of his every purpose.
4. Original Sin.
5. Total Depravity.
6. Vicarious suffering, or imputed guilt and righteousness.
7. Election and Reprobation.
8. The unity of God.
9. The character of Christ.
10. The object of his mission.
11. The success of his undertaking.
12. The homage of heart and life due to God for the love, wisdom and power displayed in creation, providence and grace.
13. The morality of the gospel, or the religion of christians.

BY REV. JOHN BISBEE, JR.

Who is now delivering the above Lectures in the UNIVERSALIST CHURCH in this City. The course will probably be completed in April or May, and the Lectures will be printed as soon as possible after delivery. They will be printed on good paper and afforded to subscribers for 12 1-2 cents each number.

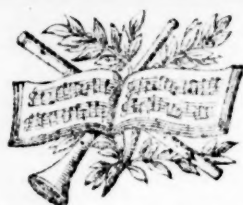
The above work will probably contain about 200 pages (octavo,) and will be put to press as soon as a sufficient number of subscribers shall be obtained to warrant the undertaking.

Persons holding subscriptions for the above work, are requested to forward them to the publisher as early as possible.

N. B.—Should there be three hundred subscribers to the above work, it will be sold for **ONE DOLLAR**.

Hartford, March 10th, 1825.

## POETRY.



\*\*\*\*\*  
*"Let every thing that hath breath praise the Lord."*  
 \*\*\*\*\*

[SELECTED.]

## BLESSINGS OF KNOWLEDGE.

Of all that live and move and breathe,  
 Man only rises o'er his birth;  
 He looks above, around, beneath,  
 At once the heir of heav'n and earth;  
 Beyond the grave, with hope sublime,  
 Destin'd a nobler course to run,  
 In his career the end of Time  
 Is but Eternity begun.

What guides him in his high pursuit,  
 Opens, illumines, cheers his way,  
 Discerns th' immortal from the brute,  
 God's image from the mould of clay?  
 'Tis Knowledge: Knowledge to the soul  
 Is pow'r and liberty and peace;  
 And while celestial ages roll,  
 The joys of Knowledge shall increase.

Hail to the glorious plan! that spreads  
 This light with universal beams,  
 And through the human desert leads  
 Truth's living, pure, perpetual streams:  
 Behold a new creation rise,  
 New spirit breath'd into the clod,  
 Where'er the voice of wisdom cries,  
 "Man! know thyself, and fear thy God!"

Montgomery.

## MARRIED,

At Tolland, Mr. James Crane, of Wethersfield, to Miss Orra Howard.

At Litchfield, by the Rev. Dr. Beecher, Mr. Loomis Rowley, of Windsor, to Miss Rachel McNeile, daughter of Mr. John McNeile.

At Southington, on the 31st Jan. Mr. Solomon Avery, of Westfield, Mass. to Miss Ellina Clark; on the 17th Mr. Amos L. Ames to Miss Rosannah Hart, daughter of Col. Samuel Hart.

## DIED,

In this City, on the 7th inst. ABEL FLINT, D. D. aged 68, late Pastor of the Second Ecclesiastical Society in this city. He was ordained April 20th, 1791, and continued in the ministry about 33 years. He was a Tutor in Brown University for some time, and was considerably distinguished for his classical taste and mathematical acquirements. His Surveying is a class book in several colleges.

In this town, Mrs. Margaret Strong, aged 78; Mr. Woodbridge Skinner, aged 45.

At Fairfield at his residence near Bridgeport, the Rev. Philo Shelton, of the Episcopal Church, aged 70.

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	GEORGIA.
	Augusta—George Brown.

\* \* \* Our agents are requested to collect and forward the sums that are due for our paper, as the first half year is drawing to a close, after which the price will be one dollar and twenty-five cents.—[See terms on first page.]

## BOOKS

FOR SALE AT THIS OFFICE.

## KNEELAND &amp; M'CALLA.

Complete sets of the Public Discussion, between Rev. Mr. McCalla, a Congregationalist, and Rev. Mr. Kneeland, an Universalist, on the question, "Is the punishment of the wicked absolutely eternal? or is it only a temporal punishment in this world, for their good, and to be succeeded by eternal happiness after death?" Price \$1 50

KNEELAND'S Translation of the New Testament, \$1 50

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